[redacted]

Must Remain in
Transcription Room

Leroy: I was trying to grow up. And I was working. I am sticking to something - and - you know, following through. And I felt that if I stopped right in the middle of what I was doing that it would be harder for me to pick up. So I decided to - to just keep on working.

Mr. Nyland: T'was bad gesture.

Leroy: This I understand.

Mr. Nyland: Doesn't happen so often that I'm here, you know, and when I'm here you should concentrate on it and try to extract as much as you can from it. And afterwards you can digest it, but not during the meeting. It's a matter very often of just soaking it up, taking it in, and then afterwards you can work with it. So now who wants to talk about what they did today?

Leroy: I'd like to talk about it a little bit.

Mr. Nyland: Good.

Leroy: After my experience with the coordinator this morning. I tried to go back to sleep

Mr. Nyland: No, wait a minute, your task had to do with the coordinator.

Leroy: Well, Yeah.

Mr. Nyland: Then let's hear about that first.

Leroy: Okay. That went very well because, a a I just went in and sat down and he said that he'd heard from my foreman - a - I didn't have any initiative on the job, and I said yes, and a then I started to explain to him what I did on the job. And a he was sympathetic and said that sometimes the foremen jumped to conclusions and sometimes they don't, but sometimes they do, and a that may be I just had a rough time of it, but to any time when I'm in question I was to go and ask the foreman. Which is what I -

Mr. Nyland: He said that himself?

Leroy: Yes. So it was more or less something I built up in my mind. And a

Mr. Nyland: Did you shake hands with him?

Leroy: No, I didn't.

Mr. Nyland: Did you bow to him when you left?

Leroy: No, I didn't.

Mr. Nyland: You didn't say Thank You?

Leroy: I said thank you.

Mr. Nyland: And what did he say then?

Leroy: Said okay.

Mr. Nyland: Alright Leroy. What happened after that?

Leroy: Then afterwards I tried to go back to sleep or a to realize that I was asleep. I realized that I was much more asleep than I'd realized before and that I actually was asleep and in what Gurdjieff means it, I guess. And - a - I felt a great deal more open to myself and that things didn't bother me about what I did. Like I sort of let them go past and just sort of noticed them, and it lasted a while until I started trying to convince myself that I was asleep.

Mr. Nyland: I don't understand it quite. Does it need convincing?

Leroy: No, it doesn't.

Mr. Nyland: Why did you try?

Leroy: I don't know. I think it's ridiculous. I - all of a sudden I started saying go-to-sleep go-to-sleep an there's nothing to do to go to sleep because I was already there.

Mr. Nyland: And in saying it, you are asleep. When did you discover that, that you really were asleep?

Leroy: Ahh, I think shortly after I left the office. Ohhh on the way home driving back. It was very surprising because I felt so relaxed from what I'd been, I felt like I'd been very tense for months and years and years

Mr. Nyland: Oh, I think you were at times of course because you have to meet the supervisor. You know, that was a relief afterwards. But when you say you're asleep,

when you discover that, what do you do?

Leroy: Well, I think it's maybe a small step in trying to be a little more honest with myself that I realize that a - something that a - never really - I dunno there's a difference between realizing something and really seeing it.

Mr. Nyland: That's right. Really seeing it would mean to experience it. When you see it only, or almost you might say realizing it, or become awake to it, you know, it does not mean as yet that there is something that remains awake about it.

Leroy: No.

Mr. Nyland: The experience would be that you come to the conclusion that it is so without any argument. So it goes over from your mind which is simply noticing things into your feeling center which becomes much more part of you. But exactly when that can happen at the same time something can also take place that you want to do something about it. Not that isn't possible - it is possible at the level of one's intellect, but one says I ought to do something about it because even the intellect can be very clear about the state of sleep. Or that you had been asleep you see, but where are you going to make the decision that you're going to work? At least make an attempt. If you say I'm asleep - I'm asleep - you know it's like saying a prayer with the Rosary. Ave Maria, Maria, it doesn't help you any. And even if you are in the car and you come to that conclusion don't you think you have chance then to do something? You think you have a chance now? As you sit? And could you make an attempt?

Leroy: I could, but I don't think it would be very successful.

Mr. Nyland: How do you know?

Leroy: Because I'm nervous.

Mr. Nyland: You can be nervous and still be awake. It's only when you relax that it might be a little easier, but surely you can be aware of yourself in a nervous state. Why immediately say that you cannot do it or I'm afraid that it would be

unsuccessful? You know you defeat yourself. Try it now. Even if you say I'm nervous, you can relax more, can't you? Can you make an attempt, relaxing

Leroy: I'm trying to.

Mr. Nyland: Yeah. Sit forward. Straighten your face out. Now if you close your eyes, - become aware. Are you there now?

Leroy: I don't think so.

Mr. Nyland: Try it several times during the evening. When you happen to think about it you can close your eyes and don't pay attention to anyone else. Probably you will also tell yourself to relax a little more and get the tenseness out of the muscles. Take it very simple, you know. And if next time you're in the car and you realize you're asleep or have been, stop the car. Try to become aware then of you sitting, behind the wheel, and then go on. Alright?

Leroy: Uh Uh.

Mr. Nyland: So that's the task for this evening. To remember. You have to try, Leroy, you have to try much more. You have to become much more familiar with the attempt. Okay. We'll see. Who else has something to say about their particular task? Sarah, do you want to tell, because the little baby's not going to be quiet all the time. How was the diaper?

Sarah: Well, I found the best time it wasn't this morning, was last night right after you said it and I went in there and changed the diaper and I think I had the most successful time right then - but today when I would go in to do it I first made up my mind that instead of jumping, springing into action I would try and be more alert. Start it that way. And I even found with that that one time I'd taken the diaper in because she'd had a BM, to clean it in the bathroom, came back and she'd wet all over the drying board. And then I found myself putting the last pin in the diaper and when I - it seems that when I noticed that that I'd completely lost even the alertness and I just automatically finished the rest of the job. So I didn't get another chance until the next diaper.

Mr. Nyland: How many diapers today?

Sarah: Only about five, because she woke up about one o'clock.

Mr. Nyland: She didn't help you enough.

Sarah: When she was asleep I let her sleep. But it's strange - I found it - I noticed very much when I slipped off from even just being alert because I would find myself then a later - further on in the -

Mr. Nyland: The trouble is always that you never know when you fall asleep again.

Sarah: Yeah. Not until you wake up. And then you remember -

Mr. Nyland: And then you realize you have been asleep. But then when you realize that, you have again, that kind of an opportunity.

Sarah: Yes. I found that - a - I found the expressions I was making. On my face the easiest to notice. And the other parts of my body that weren't directly involved with pinning her, say my feet, and I noticed that they were not - a - working the way they should be with the body. They were out of - a - in awkward positions that they shouldn't have been. It wasn't a fluid motion I was involved in

Mr. Nyland: Sarah, be very careful that you remain impartial.

Sarah: I was trying to.

Mr. Nyland: As soon as you start talking about how it should have been, or that you were in an awkward position, you're thinking.

Sarah: Well - I think in this case it was good that they were in an awkward position because my hands were moving the way they should have been but I couldn't - I couldn't remain - I couldn't look at them.

Mr. Nyland: Sarah, that's exactly what I'm saying. Now you say positive, your hands, were moving as they should have. You see, it is a judgement. It is something that you like in one case or dislike in another. Awareness does not take that into consideration. It only is a statement of a certain fact. Whenever your hands or your feet have to be in a certain way in order to perform the function like taking care of the baby, that is ordinary life. The awareness is not ordinary life. It is looking at it.

Sarah: That's why I said now that I knew it wasn't successful. Although the most I could get out of it was alertness this time.

Mr. Nyland: ( ) as long as you get something out of it, and, as long as you know that that what you get out of it was not the real thing.

Sarah: Yeah, because I couldn't get impartiality to it. And I think part of it was - I didn't - I found it hard to get a Wish at the time. Because when I'm taking care of Tanya I'm in a very sort of contented-cow state.

Mr. Nyland: Well, we took it, you know, as something that would take place during the day several times. So for that it was alright. And of course you are involved in it. You have to take care of the baby, naturally, it means that you are - have to be partial at that time. And it would be extremely difficult to be non-identified with something. That is like the little "I", it's so small. So of course there are many difficult moments. But there also could be some good moments in which you have the realization of yourself standing there and doing that. As soon as you start describing it or judging it, you're back again, and this is the thing you have to remain aware of. That that is exactly that different.

Sarah: I was also out of alertness when I thought about the fact that I should be making work attempts and then I would get involved in thinking about it.

Mr. Nyland: It will be mixed. It will be mixed for for a long time and you live with it. For a long time. Even if it is mixed at least you are trying gradually to get a clarification. And only after doing it many many times that one comes to a conclusion that this is a little better, this is a little closer to being awake or perhaps aware, and this goes over from the alertness, and when I almost see it go over into impartiality, and then I'm back again. It is I venture out in that direction and I withdraw. It is like putting your foot in the lake, in the water, it is cold, and you draw it out. And you try it next time. And again and again. And many times until finally the foot gets a little bit used to the cold water, and you dare to wade in a little bit more. It is like that with work, that is one makes little inroads on it. And gradually out

of that one has a certain experience of an awareness or a little bit more awake which is different from the ordinary state of mechanicality, which you wouldn't have it at all. And as a different kind of experience you start to cherish it hoping that next time it will even be a little bit more intense, or at least that you will understand it better. You can continue with the baby. The same way. Even if it involves you, there will be moments in which you will have a perfectly good chance of seeing yourself. And particularly what I said last night that you don't go immediately into changing the diaper. That is your time, at that time you're not involved then only you are concerned but not necessarily involved.

Sarah: It's very good that in the fact that I hadn't realized before when I was taking care of her how I couldn't even keep up a state of alertness all the time. That it slipped out so easily.

Mr. Nyland: Good as long as you realize that alertness is just still on this side of - - it is still unconscious. Alright? And then stop it. The next week don't do anything at all. But the third week, again, you try. After that you report.

Sarah: Fine. It's kind of hard to do it and not expect results though.

Mr. Nyland: That is always the difficulty. That is the way we're made up. Is the fact of being a human being. I always look for results in daily life. That always has been the motivation. Whenever I do anything I do it for a purpose that I want to achieve. I mean there is no getting away from it. If I start walking, I want to go to a certain place, I expect to get there. But sometimes I may be quite unconscious, and that is habitual, nevertheless, I expect to get to that aim. If I go up from here and go to the bathroom I expect to get there. And I always link up in daily life everything with what I will accomplish a little while later. And I am - because of that - always identified with whatever aim it is. So when I say I want to be aware, it is something that is in my mind which is not at all like my ordinary mind. That is why it is difficult because all my experiences

completely linked up with identification from beginning to end. And awareness, and the particular part of the brain that starts to function like that or at least make attempts, has to start from scratch, with nothing there to start. And you even have to break the ground in order to put in a little foundation. And sometimes the ground is so hard and so completely frozen that it takes a long time. Well, there is always hope. That sometimes you will be able to do it because you have had in your life at times experiences of awareness. Accidentally, and that gives you the hope. If you didn't have that and you didn't have a mind thinking about the possibility of something that could be achieved there wouldn't be any reason even to make the attempt to wake up because you wouldn't even know that you were asleep. So its in the nature of it that it is difficult and in the nature that you will want to have an aim. I have an aim. I wish to change. I wish, based on what I realize I am, definitely know that I ought to change so that that what I now dislike or disapprove of should disappear. There has to be that motivation. And then the motivation gives me energy with which I now say I will want to work with that energy because it is based on the wish to change. With this I start. And now I change my aim to being awake, only. It is as if the waves are coming to you and you are sea-skiing and you try to reach the top of a wave. All your attention is on reaching the top. You do not know as a wave comes toward you what will be at the other end. You hope you will survive. But you want to keep straight while you are going up. You have no thoughts how it's going to be afterward. This is the ridge for me dividing the sleeping state from the waking state. My aim is to reach that level. That edge and that's all I wish to see. And for the time being when I'm engaged in that kind of a skiing, I have no other wish that I should try to remain you might say erect so that I can stand, so that when I actually get on top of it, then of course, I will see what is there. You understand?

S: ( ) the desire down?

N: No, you need all your attention to stay the way you are in order to face

the wave. There is no thought of there will be ultimately of course the fact that when you survive you'll be all right, but not while your doing it. The concentration is on being awake. The concentration is not -not at all on what you will achieve. Well. Think about it a little bit. How is the awareness? COME ON LEROY. Make attempts. Don't forget. Make up your mind. What other things. Hmm? Jim??

Jim: I a ah began at work this morning. I had a project to do - anna I made up my mind last night that when I would make my attempt and I'd been working on two dining tables for several days and one had a large scratch on the top and so I had to take the scratch out and make it look as if it weren't there. Hadn't been there. So I got a metal scraper and I walked up to the table and just before I started I said, well, just stop for a second and let's make this your attempt. And I leaned over the table and I put the scraper down, and I began to take away the finish. And I tried to see myself bent over the table and to be -become aware at that time. Ahh I became quite alert, I think, and I did see myself there, but it slipped very quickly to my hands and then to the wood and then I realized that I was more interested in the wood than I was in myself and that the wood looked very nice and that I was interested in it and I lost it. And I realized that, I don't know if it was a few seconds or a few minutes, it was a short period of time and so I began again, and I stood straight, and I bent down again, and it was ok for a little while and then I became very engrossed in my fingers, because they were all four of them extended out, and I noticed that my fingernails were very dirty. So I lost it again. And then I -as I was scraping, I said well just relax, don't try to prove anything, just go ahead. The instrument I was using was dull, and I said "the damn thing", and I got up and then probably twenty minutes went by as I sharpened it, I wasn't there at all. That distracted me completely. So I came back and I finished the job without trying. Then I went to the other table - there was two identical tables - and I had to put the finishing oil on. And I was putting it on the roller

- like so - (motions) and I - bye this time I'd relaaxed and I wasn't trying to prove anything and it started to come a little more easily. Then I remembered, as I was doing this business, that - something that Margaret had said in a meeting some time ago about trying to remember at the time you switch hands. To remember that you're going to take whatever you have in this hand and put it here and at that time to try and be aware of this -thing. So. I tried it many many times and I think probably three times. Ah, during the period that I was working. I became very alert and possibly aware and I was in quite a relaxed state when I did that. In retrospect when I looked back on what I had done I found that I was struggling awfully har, especially at the beginning, because I knew that that was what I was going to try to do. And it felt as though I were really pushing, really, ah -it was a struggle. It was a hard struggle. Later in the day, something that seems to be connected up with what happened in the morning, ah - I was doing something a little different but again I was using - with my hands and again I had a rag or something in my hand and it just came to me and I put the rag in the other hand and I wiped down and I thought but then I tried to remember to become aware as I switched hands and I tried that for a while and I was maybe twice or maby three times quite successful, and looking back on that I felt that I didn't struggle so hard. That there wasn't quite the intensity or the desire to prove something -

N: How long do you think that you stayed with it, or rather that the awareness lasted?

J: Instantaneous.

N: And gone?

J: Not completely gone. Ahh, it's not like it's there and then it's completely gone, but it seems - to get - to go off a little ways and then I'm able to bring it back if it's not too far. I know when it's completely gone, because, then later I know.

N: Yeah. But when is it still in the wavy state - half way, a little vague, wishy-washy, cloudy, then can you clarify it?

J: Yes. Ahh-

N: it requires a different kind of an effort. But it can be done. Hold on to it. You know? As if - tenacious, you don't want to let it go.

J: Yes. I could feel it going, and if I really wanted it, I felt several times that I had the desire to bring it back and I did several times. Other times I became very lazy/

N: When it is that you can hold on to it even a little bit, change the behavior form of your body, particularly at such a time change the expression on your face. It will prove to you that you're awake. If you cannot do it, you're not awake. That's the way you test it. You see? That is, assuming for a moment that your going to hand on to it a little bit longer than just a flash of awareness and a realization of your body being busy and this and that, you might say fairly easy to get a little picture of it which quite easily goes over into the thought. But if you can change the expression on your face at that moment, realizing of your existence being there, and changing it for no purpose whatsoever, because there is no reason why you should change it than only as an attempt that you have control to show to yourself that something is actually observing. When that is successful it is good because then you can maintain it even longer. But if you cannot do it that way you have to simply ascribe it to nature's alertness and no more. Now you have a task with Leroy. Tonight. You look at him once in a while with a desire that he wakes up. And he looks at you once in a while with exactly the same wish. And if, when you notice that he is looking at you, or if he notices that you are looking at him, your eyes can meet and then there can be a recognition - of you might say working together. All right? All right?

So, Mike, what task.

Mike: My task? To get up at six in the morning, and plan my day, as though I -uh- as though when I approach the place where I work that I had already been there. And then to try to Work in the way that I understand it. I didn't wake up at six. I woke up at seve. But - I -

N: When you went to bed last night, did you think you would wake up? -At six?

M: (Sigh) I - ah - I - uh - didn't concentrate on it very much last night.

N: How did you go to sleep? -Thinking of the morning?

M: No. Thinking of - how not to argue any more with Alice

N: Were you disturbed?

M. Yeah. Also about that - I couldn't plan it because I didn't know if I was working tomorr - today. And it was confusing in a way..

N: Now it starts at six o'clock doesn't it?

M: It was supposed to.

N: And you didn't have an opportunity to visualize that.

M: I didn't make the opportunity.

N: It belongs to the task. Or, didn't it? I don't remember if it belonged to it.

M: At six. ( ). It was part of the task.

N: Did I say you have to get up at six?

M: At least by six.

N: We were talking about getting up. That's right. And we did say six. So that was there, as a task. Too bad. We are sorry.

M: (sigh) It doesn't do any good to be sorry.

M: No, the question is, Are you?

M: Oh. Ahh, - - Sorry for who?

N: Who do you think?

M: Well, umm sorry for me.

N: Yeah Sorry for yourself. Were you?

M: In a way, huh, a disgusted, and afraid almost.

N: That is a different way of saying it. That you're disgusted. You are not at ease. With having done this. You hoped that you could have done differently. At the present time you're sorry that you have not done it. You feel it. Are you actually experienced it.

M: I experienced a fear then that if I can't work this, then I don't have a chance.

N: No, that is again a different question. Because that is predetermining what you may be able to do. So far you can only judge about what you have done. You only can come to the conclusion that I forgot, or I was unable, or circumstances were too difficult for me to think about six o'clock that I could get up. The result was, I did not wake up. For that I'm sorry because there's something that I would have liked to be able and I was not able. The sorry part simply means that I accept the condition which I now have experienced. I'm not blaming anyone in particular, only that is the state in which I am, and you can say I'm a little disgusted about it, at the same time that is what happened and it probably happened quite mechanically, because it may have happened many other times. Whenever a person is disturbed because of a variety of different conditions, sometimes you cannot even think.

M: I got up -like I was cold - around seven as a matter of fact.

N: Well, but this time was a special day.

M: Yes it was.

N: You see, you cannot get away from that. Mike. Simply acknowledge it. Say, "Yes, that's right". And then go on.

M: I did.

N: Okey. But now, I mean. You can even say, next time I will try to do getter.

M: Yeah?

N: Again, this has to be for yourself. You make the statement for yourself. You don't have to say it aloud. It is a statement you make towards your own

conscience. And in that you are simply sincere. Without any further guilt you simply say, this is what I was, this is what I have experienced, I know that. Next time I will try to safe-guard against it, and I'll try to be different. Good. Then you take a deep breath. All right. Finished. Past. Now I go on. Don't hang on. And above all, don't let anyone else judge you. It is nobody's business but your but your own. It is a responsibility you have towards your conscience and your God and not to anyone on earth or even in heaven. You stand on your feet. Alright. OK? Good. Then you try, you got up at seven, how did it work? Did you make a plan?

M. Yeah, I knew that the job I was going to had been finished in the way that I knew it, ( ) and I sat, I believe I straightened my back, then, my hands on my knees, not ten minutes, because I was in a hurry and then I said, since I don't know what function I'll be doing, But I'm going to try and move my body willfully and not let it just move by itself. Well, then I went to work.

N. Mike, are you clear about what it is to try to wake up?

M. Well, I've - OK, uh, just to be aware, that is know that I exist.

N. That's right. Let it go at that. Every time when you make an attempt you see if that is the thought that you have, that you wish to be aware in that sense. The acceptance of your existance. Impartial if you can but in any event, that way. It will take quite some time before you have changed your mode of thinking because so far you have been very much identified with your thought process and describe it. And sometimes it has led you a little bit astray of thinking that it was awareness when it wasn't as yet. But, keep at it, Mike.

M. Seems like today that ( )

N. It's all right. It's fine. We talk some more. Good. Who's next?

Sherry: I'm a little unsure about it. I kept saying, well, this afternoon, think about what I could have to say, and that didn't help at all because I can't make my mind up. But I was supposed to - daydream and write down what my daydreams were if I could and today they weren't extensive in the sense that they have been, Because I was very agitated that I was daydreaming. So I -

N. But you have been though.

S. Oh, yes. I always have daydreams.

N. Yeah.

S. I can't help them. I made notes and whenever I realized that I was daydreaming I tried to wake up and I thought about it quite a bit. About daydreaming from what value it hasn't and what value it has. I decided that it didn't have any value much. You can realize that you have dreams and then for ordinary life, actualize what you want out of the dreams -

N. Just when it's a good dream usually you are unable to actualize.

S. And then it becomes a bad dream because it makes me angry.

N. That's right. So can you prevent it?

S. I don't know.

N. Can you write it up and you look at it? Afterwards say it wasn't worth while to dream. How about that?

S. I said that today, but I really didn't feel it very much.

N. But never-the-less you wrote it up?

S. Yes.

N. If you read it tomorrow, do you think you'll have a different viewpoint?

S. I don't know.

N. Was it explicit enough?

S. No, it wasn't very explicit.

N. Because it has to be such that really when you read it you feel disgusted. You know when you mean it. That's why I said yesterday that if you have a day-dream which is worth while, it's wonderful because you can dream about the possibility and then afterwards - maybe - do something. But much of the time of course it's useless form of expenditure of energies. You have to look at it as something not so much that it is silly, and when you read it, it is silly but you say it is not becoming to me to spend time on that. The same way as one would look at all kinds of vices in which one indulges laziness or any number of different kinds of forms that one says no, this is not really what belongs to me, I don't want it. It doesn't mean that you can change it immediately but you

have to have a ( ). You can have a judgement about dreams. Because dreams go over into ordinary life. And within that one remains unconscious and in that one has judgement. Because in ordinary life I have to select the particular moments which I think are useful for going further so I must discriminate. I cannot help that. In ordinary life I must try to consider what are the best states mostly, most likely you might say to succeed on the road of consciousness. And when I have once made that kind of a selection then I will try to produce as many of them as I can in order at that time to have a chance to take a jump into the next one. On to the next level.

S. I'm wondering. The thought just came into my head - it seems that the problem is that I don't feel any pressure that my time is so valuable. And sometimes I feel that way and things shock me -

N. Live with it long enough until you find that you are a little disgusted about yourself. Hope that you will get that, you see. It may take a long time. At the same time you also know that it would be very good if you had it. This is already something that one knows that when one is in a bad state that it would be better to be in a good state, but you may not be able to change it. And sometimes you will be quite honest. You can pray, if you're honest. At such a time, simply say, that what I am, I know is not right. How can - Lord, how can you help me? What can you do for me to get out of this state of lethargy or not wanting, unwillingness or sometimes even ignorance that I do not realize what is actually taking place. Ask at such a time for wisdom. When you are by yourself. Nobody else. Don't talk about it to anyone. Use the task for that. You can continue for at least three more weeks. Every once in a while if you can, say something about it.

N. You Bonnie?

B. I feel very happy about my task. I think it is one of the best ones I've ever had. And last night I forgot instant coffee. I came back to get it. And it made me very well aware that ( ). And I was very pressed for time today and a lot of homework to do so this morning it was good because I only could use so

much time for being awake and there wasn't time on my hands - I just had so much time. I had to boil water to make instant coffee and I ( ) walking out to the kitchen ( ) with myself. And-

N: ( ), do you remember your task?

B: It was to make some coffee. And - put milk and sugar in it.

N: Even when you put the milk and sugar in it was laready enough to wake up.

B: Then I tried to watch the whole thing.

N: Yeh. Was it impartial?

B: ( )

N: Good, Good, Bonney, don't continue it. Only when you have coffee, imagine, and that imagination will bring back the same kind of a result. And I think you can use the task still for a little while. Not longer than a week. I think it will run dry. And if you want to renew it you can again put sugar and milk somewhere, you know. But at least try to live now almost as if you will remember with that you translate your wish into something that can become quite actual for you. And it will last for some time. That's good.
So, Alice, you had a hard time, didn't you? You know Alice, it's very difficult to grow up. When one hangs on and hangs on to all kind of things that are familiar to you, more or less in which you feel at home, and also you know that some day you'll have to part with it. The decision for yourself is at what time at what particular state of yourself are you willing to give up something that belongs to your childhood and become a grown-up woman. And the definition for you what is woman-hood - that what is becoming to you. And that what you really should be. Should be sufficient at times to overcome ordinary nonsense. In cluding hysteria. Don't let it. Tell yourself when it gets hold of you. I don't want it that way. I don't mind if you cry, run around, tear your hair, but don't go into an ordinary state of this kind of raising your voice. Don't allow it. Try to see when you have that kind of a picture of yourself, it's not right. You might say that it's exactly like everybody else

does. Try to become in that way different. And try to remember. It will take a long time, Alice. And you'll have to go through quite a period. don't be dismayed, but every once in a while you will realize, something has to be done. And then at that time you may be able to do just a little bit of what ever you do at that kind of an attempt. Always will be to the good. Don't look at the quantity. Look at the quality. And that depends on your attitude, your wish, your emotional posture. Don't talk about the task. It's all right. Try for one week to keep in touch with yourself. What you knew you were when you were young. Very young chile. If you have forgotten, look at young children. Try to remember, that is really me. In essence. And that is still something that is of value. The outside world. The appearances. General forms of behavior. They all will distract in your case and in many other cases from that what you really are and that what you really are that counts. Not the rest. For one week try to live with that as an idea of something that has substance as if when it is like a substance you take a little talisman, a little amulet, even a little paper doll, something that you make, a knot in your handkerchief, a little piece of sugar that you put in front of you, and you make that to remind you, I have something as a task. I want to live in accordance with it. As you carry such a task, simply say, so help me God. You must grow up, Alice. It has to be done.

So now, Bob, you're the only one as yet not talked, eh? You want to talk?

Bob: Yeah. I started thinking about what I was going to say at the talk this afternoon immediately after I left the meeting last night. I was quite clear about it then. I got home and went to bed and was still thinking about it. Some time I went to sleep. I woke up in the morning and was very unclear about it. And I sat for ten minutes trying to relax and come to myself. - kept having to bring myself back. Once I got up and walked away but I went back and sat down and lost myself.

N: Did you do anything in particular today?

B: I painted a house. I didn't use it very much at the time. My mind was churning most of the time. Once I was getting a little bit nervous about going in to talk to you. The I realized to myself that it wan as opportunity. And for a few minutes after that I was able to see myself ( )

N: In general, it was alright?

B: In general, yes. Reminded me to work.

N: And when you draw it down?

B: You told me not to write it up. But I must admit that I did cheat because I rehearsed it with Sherry.

N: Oh well, one should meet out a certain punishment for it. Well, Bob I can understand it so well. Sometimes one takes these things of course too hard. And when they are in your heart and they have a value you don't even know what the value is only you say it is a sufficient kind of gradation to put them in my heart. That means already something. And you want to hold on to it. Because there is something precious about that. You don't want to lose it so you use all kind of means. I think it is justified sometimes to go against that what even might have been told when you are conviced that with whatever you are doing you are on the right road. Sometimes it is not necessary to folbow up a command ofsomeone who tells you hwat to do. The purpose of telling you many times is for a person to make up his own mind regarding what he should do so that it's not going to be half way, but that his decision is his own. And sometimes it can conform to what the order was, sometimes it may be the opposite, but it is important to be positive. It doesn't matter if it is the same as the order. Gurdjieff taught that way. Gurdjieff would tell you sometimes things that you should do. And he made it sometimes so convincing that almost I would say you wouldn't dare not to do it. At the same time, there was a little doubt every once in a while, should I or not? Did he mean it? How did he mean it? Did he actually want me to do that? And one started

to think about that. And the thoughts - the weighing pro and con - if - so - this - that - and you come to a conclusion. Several times the conclusion that I reached was not at all what he had told me. But I have to have the strength of my own conviction, and even if afterwards if he would ask I would be able to tell him, and that I followed my conscience and not his. It was the most remarkable thing, that when I did something contrary to what he told me to do, he never accused me. Never. He was interested in me, making up my own mind, or, my I. And that was enough. Regardless of what he said etc. it started me to become positive. And that was the only thing he was after. He didn't care if it was in his direction or somebody else's direction, or that it followed his advice or not. That was at that time not important. Always try to remember it. That what is being told, you digest. Of course, to the best of your ability. As conscientiously as you can. And you weigh it, and you come to a conclusion. You have to. Because it is that serious that it is not something that you can put aside. And with that you determine then what is your future action. And you stand by that. That is your conscience, and that becomes your life. And ultimately, that becomes your God, not in any contradiction to the original God who may have told you what to do. It's one way of building within one's self a foundation. But you have to build it with your own hands. Sometimes you use for material that is supplied by someone else. Many times our life is so complicated you can not start from scratch. In the beginning by building everything for yourself so that then ultimately whatever you build would be completely your own. For instance you can not make your own cement. As yet you do not know how to make your own brick. Sand, it is earth. One can take that because you are entitled to the soil. You're entitled to water. You're entitled to air, you're entitled to fire. But the other kind of materials like a hammer, or a nail, will have to be bought somewhere in a store and they are the product of some kind of an industrial development. You simply take it temporarily as a tool. It's not your own. But you can use it because it is available. And with that, the building is

to make something out of the materials which have been given in accordance with your own instruction. With your insight. With your architectural design. With your knowledge as contractor. With your head knowing how to mix cement in proper proportions and to allow for enough drying time. All of that you see becomes your own. And out of that, you make your house. And a house in which you can live. And a house which you furnish every time with the furniture of your experience. And a house that will be furnished in such a way that God when he knocks on the door is willing to come in. And in which you in the morning can sit and look at furniture and by association remember how it happened to come into existence. And that will give you then a thought for the day. This is the way one should live. Slowly. Don't hurry. But persistently. And honestly. So that when you make cement it is cement in the proper proportions. Not too much sand. Not too much water. But correct. The wisdom one gains gradually. It is not to be expected that one knows immediately in the beginning. Both nature - Mother Nature and Great Nature will allow for a period of gestation. Someday something is born. From that time you are on your own. Look at past in that sense. You used them. And they're finished. They're like a form you take off again. Until you make a new form in which you cast new cement for a different kind of structure and that way you make your house. So I won't see much of you now any more because tomorrow will be a little music, we won't have a chance to talk. I will be back I hope middle of January, when you can report on your variety of tasks but in the meantime you meet here you talk. You talk. You have to give. You have to bring. You can not be dependent on other people just feeding you. You come here. I mean now group II, this newer. Those who are new. Those who are supposed to work. You bring something of your own. Contribution. As if you put it in a scale in the center. A platter. Almost as if that kind of a platter could be used as a roulette. And you can spin it. And that each of you derives benefit from it. Then you might say that spinning is sufficiently fast to distribute the material that you all bring for everybody. When you try to come in that kind

of a state, that you know in order to get something you have to give something. The attitude will be much better for those who have not done a little bit more work and know more and who can help you and it is necessary for those who are new to look up to those who are mature. They are not on your level. And exactly because of that they can help you. If they were at the same level it would become a hodge-podge. There has to be that kind of difference. But that of course is exactly the reason that you come in order to be taught. When you come, you wish to learn. Your tuition is that what is your experience that you pay. So I'll see you tomorrow I hope, whenever you can come. Music from twelve 'til two? Seven to Nine. Even babies are invited.

Q. Will this be at the Grenada?

N. Yeh.

Q. Both times?

N. Both times. Yah. Did you think we would move the organ? Or do you know of another place?